1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

755 patella. One is allowed to burn completely; when the other is half-consumed the sufferer destroys it with a pinch and throws it away, telling it to carry off the pain. The dry bark of the black sage is used for this, chewed and shaped into conical pellets. One informant showed me some prepared from the sage-brush bands used by mourning women and deposited in the trees, which he had gathered. Another informant denied that such bands alone are used.

Rheumatism is also treated with skunk grease rubbed into the affected part and the flesh of the animal eaten.

Earache, deafness, and hemorrhage of the ear are treated by the application at night of poultices of cooked wild parsnip root.

Toothache is kima'dj p'an, ant eats, or literally dŭt ansma'sɛ. It is so called because on breaking an extracted tooth they find in it a little worm with a black head, believed to be the larva of the ant, which has been eating the tooth. The sufferer rests his aching face on a stout stick, a paddle for instance, while he sleeps. Some one strikes the paddle a sharp rap; the sleeper is frightened and the aching gone. Pat Kane ascribed this to the Klamath marsh-Williamson river division (ă'ukckni) alone. The river-mouth people's (du'kwakni) method is to chew a bit of rotten fish, holding it on the aching tooth. The cure of the Pelican bay group (gu'mbŏtkni) is a cautery over the spot "breaking the tooth." Nancy denied the last two methods. Teeth are never extracted.

751 The Klamath used dog flesh in order to avoid smallpox (gotḳ!ŏks, erupting) on at least one occasion. This was during a winter before the birth of my informants, now in their seventies. Many died because they had so few dogs. Ordinarily dog flesh is avoided, but on this [177] occasion the flesh was eaten and the grease rubbed on the body. Considering the date[185] it may well be that this was a cure learned from French half-breeds on the Columbia.

278 For mumps, the root of a plant called sḳŏssḳŏtkgla'ks is rubbed on the swelling. (This waist-high plant grows near the river, is blue topped, with large green leaves.) Mumps has no native name because of its recency.

For colds the root of the yayo'ḳak plant, found in the mountains, is chewed and swallowed. A poultice of this is also applied to a swelling, then covered with pitch.

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[175] [931] [185] Powers states that about 1847 smallpox killed 150 Modocs (Tribes of California, 254). This is the widespread epidemic of that date which led to the Cayuse uprising against the Whitman mission in southeastern Washington (Hodge, Handbook of American Indians, 1:224). Taylor mentions its presence on the Humboldt and Bear rivers, Nevada, prior to 1853 (Taylor, Oregon Bound, 147, 155).

1: Spier E-4,5 (1925-1926) 1930
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K 301 length is "a little too much." The unit, according to one informant, is the length of the extended left arm to the upper end of the humerus, or across the chest in addition to the point of the right shoulder. The other gave the unit as a doubled string from the extended left hand to the sternum; that is, a fathom. One thing is clear, that there is K [436] no great concern for dentalia as money, as among the lower Klamath tribes. The strings are not standardized either as to length or size of the individual shells. Long dentalia are more valuable than the short, but my informants never knew anyone to argue over the precise length of a shell. Both men agreed that the several kinds of beads, or at least the best, are not worked by the Klamath, but come from the K south. They are either found in raided Achomawi-Atsugewi camps [721] or are traded from these people or possibly the Shasta. Both were [439] certain that the shells are not obtained from the north. This is something of a puzzle, because the Columbia river people have dentalia and [177] use them extensively in trade. Furthermore, the ultimate point of origin of the shells is the coast of Washington and British Columbia. [174] The discrepancy in the statement is further accentuated by the Yurok statement that the shells came to them both along the coast and down the Klamath river.[399]

K [189] Finger rings are not made, nor bracelets, except for young children. The cast skin of a water snake is wrapped around their wrists so that they will swim well.

K 302 Face painting is general, a daily usage, not confined to gala events, but more obvious at that time. The shaman's body is painted red [756] during his winter performances. Red is the color in general use, white only at dances, and black alone in mourning. Those who go to [822] war paint themselves red, not black, with their faces white. I have pointed out elsewhere[400] that red paint is associated with warfare by the Basin tribes and their Californian and Arizonan neighbors. Here it may be added that black is used by Plains warriors. At dances white pigment, found along the creek banks, is smeared on the palms which are then pressed on the face or on a woman's smooth hair to K form patterns. Red paint is difficult to get. It comes from a few [317] localities in the mountains near Crater lake. The Northern Paiute NP are said to have quantities of it, however.

[317] In winter women smear their faces, hands, and arms with a mixture of charcoal and pitch, or deer grease, or of pitch and grease K 751

[399] Kroeber, Handbook, 22.
[400] Havasupai Ethnography, 207.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

mixed, to prevent chapping and sunburn. Red paint mixed with this grease is similarly used. Putting on a pitch coating is called sutlu'mx. The pitch is roasted and later scraped with knives.[401]

Simple tattooing (sl'tcpale'as) is common to both sexes. It has no connection with puberty rites, although it is usually done in youth; nor any esoteric significance. Anyone may tattoo, even boys and girls tattoo their companions, but it is usually performed by women, who receive no payment. Charcoal is rubbed into incisions cut with fragments of stone. Women have the face tattooed, as well as breast and thighs. The face decoration is regularly a line down the center of the chin and one descending obliquely from each corner of the mouth. One Klamath woman has a line drawn horizontally from each corner to her cheeks. My female informant has a few random lines, including a poor cross, on the inside of her left forearm. A man's decoration is ordinarily confined to his arms. One man has a line running up the back of his hand and a T-figure on his wrist, each of its arms formed by several parallel lines. Another had short lines crossing the inside of his left arm just above the wrist. This is reminiscent of the lines on a Yurok's forearm to measure dentalia shells,[402] but has not that purpose here. A few men have a line across the nose ending in a circle beneath each eye, or the circles alone. This is the sum of face decoration; they lack the large black patches on chin and cheeks of the Shasta. Upland Takelma women, I was told, conform rather to the northwest California style. They tattoo the entire lower part of the face below a line drawn across the cheeks.

TIME RECKONING, DIRECTIONS, AND NUMERATION

As with most Indians whose ceremonials do not depend on the exact recording of time, the Klamath have little development of time reckoning. The result is the confusion and conflict between native authorities familiar elsewhere.

Intervals of the day are of little importance. These are indicated by the position of the sun (sa"bas) for which a few names have been developed.

pä'ëttkls, early dawn; "this is the time to attack."
ni'lka, sunrise.
kmbo'sant, early forenoon.

[401] Gatschet, 1:150. He stated that pitch, "wákinah grows on the pan-tree," by which I presume he meant the lodgepole pine.
[402] Kroeber, Handbook, 25.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1689. Dentalia	R	+	+	–	–	+	–	+	+	+	–	–	–	–	–	–
1690. Olivella whole shells	–	–	–	+	+	+	+	–	+	+	–	+	.	.	+	.
1691. Clamshell disk beads	–	+	+	◦	+	+	+	+	+	+	+	+	+	+	+	+
1692. Haliotis pieces	–	–	+	◦	+	+	+	+	+	+	+	+	+	+	+	+
1693. Banjo-shaped haliotis pendant	–	–	–	–	+	–	–	–	+	–	–	–	–	–	–	–
1694. Bone tubes	–	–	–	–	+	+	+	–	–	+	+	+	–	–	–	–
1695. Deer, coyote, wildcat carpals	–	–	–				+	–	–	–	–	–	–	–	–	–
1696. Pine nuts or shells	(+)	◦	+	◦	◦	+	+	+	+	+	–	–	–	–	–	–
1697. Braided sweet grass		o					+	o	+	+	–	–	o	–	–	–
1698. Wildflowers	R	–	–	◦		◦				+	–	+	+	+	+	–
1699. Belts of hair	◦	+	+	+	+	+	+	–	+	+	+	–	–	–	–	–
1700. Worn by women	+	+	+	+	+	+	+	–	+	+	+	–	–	–	–	–
1701. Worn continually	–	–	–	–					+	–	–	–	–	–	–	–
1702. Worn on special occasions only	+	+	+	+					+	+	+	–	–	–	–	–
1703. Flower wreaths on head	.	–	–	◦		–		+	◦	+	–	–	◦	+	+	–
1704. Boys and girls, playing	.	–	–	+		–		+	–	–	–	–	+	+	+	–
1705. Girls, at girl's puberty dance	R	–	–	–		–			+	+	–	–	–	+	–	–
Cane or Staff																
1706. Straight stick	+	+	+					+	+	+	+	+	+	+	+	+
1707. Sharpened at lower end	–	–	+					+	+	+	–	+	+	–	+	+
1708. Used by old people	+	+	+					+	+	+	+	+	+	+	+	+
1709. Old men																
1710. Old women	+	+	+					+	+	+	+	+	+	+	+	+
1711. Single cane	+	+	+					+	+	+	+	+	+	+	+	+
1712. 2 canes, if crippled		+	+					+	+	+	+	+	+	+	+	+
Dress																
Headgear																
1713. Basketry cap	◦	+	+	+	+	+	+	–	R	+	+	+	–	–	–	–
1714. Plain twine	+	+	+	+	+	+	+	–	R	+	–	–	–	–	–	–
1715. 3-strand diagonal twine	+	+	+	+	+	+	+	–	R	+	–	–	–	–	–	–
1716. Coiled	–	–	–	–	–	–	–	–	–	–	+	+	–	–	–	–
1717. Worn habitually, by women	+	+	+	+	+	+	+	–	–	–	+	–	–	–	–	–
1718. Worn habitually, by men	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1719. Worn for packing, not worn habitually	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–
1720. Worn for dances, not worn habitually.	–	–	–	–	–	–	–	–	R	+	–	+	–	–	–	–
1721. Designs on cap	+	+	+	+	+	–	+	–	R	+	+	+	–	–	–	–
1722. Men's undecorated	+	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1723. Fur cap	+	+	◦	+	+	◦	+	–	–	+	–	+	–	–	–	–
1724. Men	+	+	+	+	+	–	+	+	–	+	–	+	–	–	–	–
1725. Women	–	–	–	–	–	–	–	+	–	+	–	–	–	–	–	–
1726. Buckskin cap	–	+	+	◦	+	+	+	–	+	–	–	+	–	–	–	–
1727. Solid buckskin	–	+	+	+	+	–	–	+	–	–	–	+	–	–	–	–
1728. Buckskin pierced with holes	–	–	–			+	+	–	–	–	–	–	–	–	–	–
1729. Worn habitually	–	+	+	+	–	–	+	◦	–	–	–	–	–	–	–	–
1730. Band around head	+	+	+	◦	+	+	+	+	–	+	–	+	+	–	–	◦
1731. Buckskin	+	+	–	+	+	–	+	–	–	–	–	–	–	–	–	–
1732. Fur	+	+	+	+	+	+	+	–	–	+	–	–	◦	–	–	–
1733. Men only	–	–	+	–	+	+	+	–	–	+	–	+	–	–	–	–
1734. Doctors only	+	–	–	◦	–	–	–	–	+	+	–	+	–	–	–	–
1735. Eyeshade	◦	–	–	–	◦	–	–	–	–	–	–	–	–	–	–	–
1736. Charcoal around eyes for snow-blindness	+	◦	+			+	+	+	+	+	+	+	–	–	–	–
Robes																
1737. Woven rabbitskin blanket	–	+	–	–	+	+	+	–	–	+	+	–	+	+	–	◦

	K1	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
4499. Formula recited, before taking medicine	-	-	-	-	+	-	-	+	-	-	-	-	-		-	+
4500. Disease brushed off body	-	-	-	-	+	-	-	-	-	-	-	-	-		-	-
4501. Medicine administered internally	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4502. Medicine administered externally	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
4503. Medicine sprayed from mouth	-	-	-	+	-	-	+	-	+	+	-	+	+		+	+
4504. Herbalist can cure any disease													-		+	+
4505. Can kill disease objects	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
4506. Can cure rattlesnake bites	-	-	-	-	+	-	-	-	-	-	-	-	+		+	+
4507. Can only weaken, check natural diseases	+	+	+	+	+	+	+	+	+	-	+	+	+		-	-
4508. Precautions to ward off disease; incense burnt	(+)	+	+	+	-	-	-	+	+	+	-	+	+		+	+
4508a. Breach of taboo causes illness	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-
4509. Eating meat in taboo period causes tuberculosis		+	+							+	+	+	+		-	-
4510. Worms in tooth cause toothache	-	-	+	•	+	-	.	•	+	+	+	+	+		•	(+)
4511. Ants, spider-like bug in teeth causes toothache	+	+	-	-	-	•	.	-	-	-	+	-	-		-	-
Beliefs Concerning Natural Phenomena																
Cosmogony																
4512. World a disk, floating in water	.	+	-	+	+	+	-	+	-	-	.	-	+	.	.	.
4513. Supported by animal	-	-	-	-	+	-	-	-	-	-	.	.	-	.	.	.
4514. Mythical age; animals persons	+	+	+	•	+	+	+	+	+	+	+	+	+	+	.	+
4515. Chief for each species of animal	+	+	-				(+)	-	+	+	.	.	.	.	.	+
4516. Flood	+	+	+	+	+	+	+	•	+	+	+	(+)	.	.	.	+
4517. Human beings created or appear	+	.	+	+	+	+	+	-	+	+	+	+	.	.	.	+
Sun and Moon																
4518. Sun male human	+	+	.	+	-	•	-	+	+	+	-	-	-	+	(+)	.
4519. Sun female human	-	-	-	-	+	-	-	-	-	-	+	+	•	-	-	.
4520. Moon male human	+	+	+	-	+	•	+	+	+	+	+	-	•	+	(+)	.
4521. Moon female human	-	-	.	+	-	(+)	.	-	-	-	-	+	-	-	-	.
4522. Sun and moon husband and wife	-	-	-	-	+	-	-	-	-	-	+	-	-	-	-	.
4523. Frog mate of moon	•	•	•	-	-	-	-	-	-	.	-	(+)	-	-	-	.
4524. Figures in moon	+	+	+	+	+	+	+	+	-	+	+	.	+	-	-	.
4525. Scar from bear's bite									+	-	-	-	-	-	-	.
4526. Man	-	-	-	+	-	-	-	+	-	-	-	-	+	-	-	.
4527. Tree	-	-	-	-	-	-	-	-	-	-	-	-	-	•	.	.
4528. Frog	+	•	+	-	•	•	+	-	-	•	+	-	-	-	-	-
New Moon																
4529. Monthly birth-and-death theory	+	+	+	+	+	+	+	+	+	+	-	+	.	+	•	+
4530. All view new moon	+	+	+	+	+	+	+	+	+	+	+	+	-	+	•	+
4531. Each month	-	-	+	-	+	+	+	+	+	-	-	+	-	-	-	+
4532. In winter, only											•	-	-	-	-	-
4533. In spring, chiefly	•	+	-	•	-	-	-	-	-	+	-	-	+	+	-	-
4534. Speak, pray to moon	•	+	+	+	+	-	+	+	+	-	+	+	•	-	-	+
4535. Address by kin term	+	+	-	-	+	-	+	+	-	-	+	-	+	-	-	-
4536. Old persons shake selves, clothes, bedding	-	+	•	+	+	-	+	-	-	-	-	-	-	-	-	-
4537. Throw stones at moon	-	-	-	-	-	-	-	-	-	-	-	+	-	-	-	-
4538. Food prepared, guests invited								•	•	•	+	-	+	-	+	-

755
757
278
751
753
773
821

SHAMANIC DANCE-DIRECTIONS.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

"Wálok mat tû'nepni waitólat nát génuapka kshiuläktsuápkuk we-
"For sweating during five days we shall go to have a dance the
walä'ksh tchîsh. At géntak t'lksat pán a. Wû'sa ni lúskuapkug. Kflank
old women also. Ye (men) shall go on a feast to eat. I fear I may get too warm. Loud
ät tsuínuapk; túnepni ät nûtîsh tsul'nuapk. At tchîsh hîhashnuaksh ksíu-
ye must sing; at five ye fires ye have to sing. Ye too (women and) fellows begin
laktampka lítstakiank; untsä'g nä'tnag pá-uapk tû'm mbû'shant. "Sílalsh
to dance with exertion; by and by than ye shall eat plenty to-morrow. "Disease
mat nä'bakuapk" kíuks ná-asht shápa, yayayá-as mat ná-asht sápa; "kû't-
will come on" the sha- man thus says, some tamánamah- medicine (to him) "it is so" says; "of small-
kaks mat sissalaluapk" yayayá-as mat ná-ast shápa. Suássuaktch mák-
pox it says will suffer (the people)" the tamánamah just so says. Also weeping peo-
laks nánuk wussóga kû'tyaks. Ná-ast kíuks wálok sápa: "Tánni íksh
ple all afraid of smallpox. So the sha- man before sweating speaks: "How many food-baskets
shä'tu ät? tánkëni at t'lksh? Lápni tá-unepanta pä'n túnep pé-ula;
do ye count? how many already baskets? Twice ten and five;
kánk a ni sä'tû."
so many I count."

NOTES.

70, 1 etc. This is a fair specimen of the careless, jargon-like conversational style in vogue among the É-ukshikni, and without commentaries and glosses it would be impossible to get at the true meaning.

These directions are intended to gather the people at the communal dance-house for a dance lasting five nights. The dance is performed around the fires with almost superhuman exertions, in order to produce profuse perspiration and to prevent thereby any infection by disease. The conjurer or shaman is charged with the inauguration of all dances, most of which are of a religious character. This kind of sweating is called "wála", while sweating in a temazcalli or sweat-house is "spúkli". The kíuks is introduced as speaking all these words. The particle mat indicates that the words given are those of another than of the narrator.

70, 1. waitólat; in common parlance: túnepni waítnah gi'ulank, or: túnepni giulank, or in Modoc túnepni waitólan.

70, 1. kshíulaktcha different from kshulëxa; see Grammar (List of suffixes). These dances take place in winter time and are held from two to four times every season.

70, 2. wewalä'ksh. This is one of the festivities from which old women are not excluded; they often take part in the dance themselves.